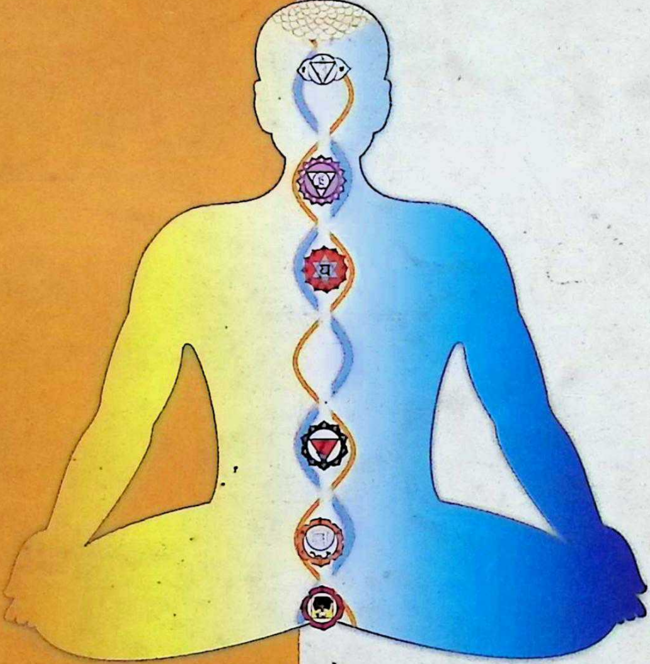
Diagnose, Cure and Empower Yourself by Currents of Breath



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Contents

1. The Deep Science of Swara Yoga-Introduction.........05
2. Swara Yoga and Flow of Vital Energy 08
3. Some Scriptural Guidelines on Auspicious Use of Swara Yoga 19
4. Harmonizing the Swaras 26
5. Long, Vigorous Life by Swara Yoga...........................33
6. Risks and Benefits of Deviations in Natural Swaras...39
7. Swara-Yoga for Desired Child 46
8. Some Preventive and Therapeutic Tips Derived From Swara Yoga...............................51
9. Distant Healing Using Swaras as Medicines 62
10. Extrasensory Physics and the Science of Swara 66
11. References 83
12. Glossary of Sanskrit Words 84

The Deep Science of Swara Yoga - Introduction

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2001
KATHMANDU, NEPAL

Swara *Yoga* refers to an independent and complete in itself branch of yoga. It deals with the physiological, psychological and spiritual aspects of the rhythmic notes of breathing and the associated flow of bioelectrical currents and *prāṇa* (vital spiritual energy). The preeminent science (*swara-vijñāna*) of this powerful yoga was derived by the Vedic Sages, whose enlightened acumen had a reach into the deepest depths of perceivable and sublime components of Nature and the diverse forms of life manifested in it.

YOGA & AYURVEDA CENTRE

Chapter 1

Because of the ease of practising it and the enormous benefits it provided, it used to be an integral part of the daily exercises of people in the ancient Indian society. Its popular applications included — measuring the healthy state of the mind-body system from within and regulating the latter up to normal healthy levels, and guiding appropriate timings for initiation of important tasks to ensure auspicious effects and success. Because of its use in forecasting, *swara-vijñāna* is also a part of Vedic Astrology.

However, likewise the other pearls of the invaluable treasures of the Vedic knowledge and Rishi-Culture, this great science also got lost in the vicissitudinous tides of time. In the latter Ages, the great sages and saints of the Rishi tradition, who had the knowledge of this ancient science, could not reach the masses. 'The figures among the ciphers' in the ignorant masses who had partially or hazy knowledge gathered from their ancestors, exploited its predictive value for their vested interest and deformed this great faculty as they did with Astrology.

Today, people either confuse '*swara yoga*' as some branch of music (because the Sanskrit and Hindi word '*swara*' means a musical note) or, those who know some yogic exercises and have heard little bit about it, misinterpret it as some kind of *prāṇāyāma*. As this also has a predictive component similar to Astrology, it is often discarded as superstition or fake practice of exploiting the innocents in the name of foretelling or calculating an auspicious timing (*muhurt*), etc. This book would eliminate such confusions and misconceptions and elucidate the facts together with several important applications.

It should be noted that the *swara-vijñāna* - the science of *swara* - is a deep science of breathing, bioelectrical signals and geo-magnetism. The apparently simple practices and applications of *swara-yoga* are derived from the rare knowledge of how the cosmic magnetic forces and hence the positions of the planets, the biological clock, certain metabolic and physiological functions and the mental state affect the breathing patterns. In the successive sections we highlight some of these aspects in a manner, which is within the grasp of most readers. The principal focus here is the use of *swara yoga* in diagnosis and control of the ailments and disorders in mind-body functions that have direct correspondence with easily detectable breathing patterns.

Some scriptural excerpts and guidelines on applications pertaining to foretelling or knowing the future possibilities of benefits and losses are also outlined in the later sections. These indicate that *swara yoga* can help in taking the best decision in terms of one's mind-body state in a given time. In no way it discourages or diverts one's creativity and assiduity. Moreover, the practices of this science could be verified by self-experiments without any constraints or risks and without the requirement of any external instrument or support.

~

Swara Yoga and Flow of Vital Energy

Chapter 2

In the terminology of *yoga*, channels for consequent flow of vital energy within the body are called '*Nāḍi*'. These include the neural passages and the tracks of flow and distribution of inhaled and exhaled breaths. The *yoga* scriptures describe the presence of 7200 such *nāḍis*. The word "*nāḍi*" here should not be confused with the same used in Hindi for veins and arteries. Also it should be understood that they are not any 'tubes' of biochemical substance or any other material forms. They can't be touched upon or seen but their presence can be experienced. (For example, two of the principal *nāḍis* described below can be easily experienced by concentrating over the breaths).

The roots of several important *nāḍis* are bundled in a spiral shaped extrasensory nucleus beneath the navel. Ten principal *nāḍis* emanate from this center and spread across the body in different directions. These are referred in the *yoga* scriptures as — *Ida*, *Pingala*, *Sushumna*, *Gandhari*, *Hastijivha*, *Pusha*, *Yashasvini*, *Aalmbusha*, *Kuhu*, *and Shankhini*. These play crucial role in activation, transmission, effect and manifestation of the bioelectrical signals and endocrine secretions and interactive functions of the mind-body system. Ancient Indian science of *yoga* and *sādhanās* discusses a great deal of these aspects with deeper spiritual analysis. The first three of these are of great importance in *swara yoga*.

In "Hatha Yoga" The *Muladhar Chakra* (kava equina) is regarded as the extrasensory nucleus of the supernatural force of *prāṇa* (called *Kuṇḍalinī*). However, in "Swara Yoga" the *Nabhi Chakra* (solar plexus) in the navel is given more importance, as the vital energy essential for the healthy functioning and vigor of the mind-body system is concentrated at this center and distributed to every corner of the body. It also happens to be the main junction of the interconnected paths of important *nāḍis*, which govern the functioning of the nervous system. These findings of the Vedic sages (*Rishis*) are being re-affirmed by the modern researchers of *yoga* and the science of breathing. This is why the *yoga* exercises of *prāṇāyāma* predominantly include abdominal breathing or deep breathing up to the navel along with the exercises where lungs are to be filled to the maximum capacity.

An American expert Prof. BB Atkinson has emphasized this fact in his popular book titled "Size of Breath". According to him breathing up to the lungs serves only the partial purpose of pulmonary circulation and cleansing of the respiratory units. The purified oxygen from the lungs should reach the navel from where it could be supplied in the desired amounts to different parts of the body. Regulation of healthy supply of oxygen and vital energy and necessary cleansing and activation of the whole body therefore requires deep and consistent breathing from and up to the navel. In advanced practices of *prāṇāyāma*, the *yogis* aim at harmonious functioning of the ten principal *nāḍis* 'opening' in the *Nabhi Chakra*.

The *Ida Nāḍi* (lunar current) is associated with breathing through the left nostril and the *Pingala* (solar current) with that through the right nostril. These also correspond to the sublime streams of powers in the *Pituitary* and *Pineal* glands. These are described in the *yoga* scriptures as the solar (*surya*) and lunar (*chandra*) currents of vital energy flowing respectively on the right and the left side of the *Sushumna Nāḍī*. The latter is an extrasensory canal of a neural passage of subliminal flow of *prāṇa* hidden in the inner core of the spinal column.

The remaining seven *nāḍis* are passages (for flow of vital energy and bioelectrical signals) located in the indicated parts of the body; namely, *Gandhari* in the tongue, *Hastjivha* in right eye, *Pusha* in right ear, *Yashaswini* in the left ear, *Alambusha* in the mouth, *Kuhu* in the genital region and *Shankhini* in the anus. It should be noted again that the *nāḍis* are not any kinds of veins or tubular ducts. These are like sublime channels or passages that cannot be observed by instruments but are visualized and experienced by deeper *yoga* practices and introvert meditation.

Biological Clock and The *Swara* Patterns:

The lunar currents (*Ida*) manifested in the vibrations of breathing through the left nostril are referred as '*chandra-swara*' and solar currents (*Pingala*) manifested in the vibrations of breathing through the right nostril are termed as '*surya-swara*'. In simple terms, when we breathe only through the left nostril, the *chandra-swara* is 'on' (active). When we breathe only through the right nostril, the *surya-swara* is active.

If we pay little attention to our breathing patterns, we will notice most of the time we breathe only through one nostril, either through the left or through the right. It is only at the time of changing of this flow from *Ida* (*chandra*) to *Pingala* (*surya*) i.e. left to right, or vice versa that both the *swaras* are active for few moments. This change occurs periodically in about one to three hours time on an average. The flow of vital energy and *prana* is active through the *Sushumana Nadi* at these moments. This transition takes place at characteristic timings, e.g. exactly at the moments of sunset which are of very significant importance in *yoga* and spiritual *sādhanās*.

The movements of the Sun and Moon and their mutual interaction with the Earth - via planetary forces of attractions, cosmic radiation, electromagnetic waves, etc - continue without pause as per the universal Laws of Nature. So do the continuous *swaras* through *Ida*, *Pingla*, *Sushumna* throughout the life-cycle.

It is known to some extent to the researchers of the related areas of physics and physiology and psychology that the sunrise and sunset times and also the positions of sun, moon and the other planets affect the geomagnetism and *biomagnetism* and hence the biological clock and various mind-body functions. The gigantic variations in the tides of a sea with the lunar calendar are well known to most of us. However, little or no knowledge do we have about the relationship of these with the *swara* patterns.

In a healthy state of the body and mind our *swaras* universally manifest the following patterns around the time of sunrise during a lunar month. Here, *chadraswara* (resp. *suryaswara*) implies that one would breath through the left (resp. right) nostril.

On Lunar Day No.	Brighter Half of the Lunar Month	Darker Half of the Lunar Month
1	*Chandra swara*	*Surya swara*
2	*Chandra swara*	*Surya swara*
3	*Chandra swara*	*Surya swara*
4	*Surya swara*	*Chandra swara*
5	*Surya swara*	*Chandra swara*
6	*Surya swara*	*Chandra swara*
7	*Chandra swara*	*Surya swara*
8	*Chandra swara*	*Surya swara*
9	*Chandra swara*	*Surya swara*
10	*Surya swara*	*Chandra swara*
11	*Surya swara*	*Chandra swara*
12	*Surya swara*	*Chandra swara*
13	*Chandra swara*	*Surya swara*
14	*Chandra swara*	*Surya swara*
15*	*Chandra swara*	*Surya swara*

* This day is popularly called the "Purnima" (*full moon*) for the brighter half and "Amavasya" (dark night or no moon) for the darker half of the lunar month

It is amazing that this description cited in the ancient scriptures (namely "Swara Yoga" and "Shiva Swarodaya") of the Vedic Age is found perfect in the present times as well. So much so that it could be used as a measure of our health. If some body's breathing pattern in the morning within few minutes after sunrise does not match with what is shown in this chart, it would be indicative of some disturbance in the normal healthy state of his/her body or mind. If the perturbation is random and continues for several days in succession then there must be some ailment or disorder that could be significant. If it is not yet manifested, the person should have a precautionary medical checkup and should also take care of the stress or mental tension if any.

We all can verify this fact by observing our own breathing pattern around the sunrise time on different days of the lunar month. Needless to say, we should get up before or at the time of sunrise to do this experiment and use the Indian calendar (*Panchang*) calculated on lunar cycle. It should be noted that the *panchangs* based on solar calendar won't give the right information, viz, lunar day nos., required for using the above chart.

We all know that the rays of moon (called *chandra* in Sanskrit) are cool and soothing whereas those of the sun (called *surya* in Sanskrit) are hot and energizing. As obvious by their names, the *chandra-swara* corresponds to a calm, stable and happy state of mind which is most suited for thorough and discreet thinking, balanced discussions and adept decision making, etc; the *surya-swara* occurs in the relatively excited, active, dynamic, agile, state of mind, this is best for intrepid, courageous efforts and tasks requiring enthusiasm, force, aggressiveness and alacrity.

Noting that proper initiation accounts for proper completion of the work at hand, wise people make sure that their body and mind (mood) are in an appropriate state to begin a job. Suppose, A student is compelled to study a difficult lesson when he is tired and feeling sleepy then he would hardly learn anything. He would grasp the same lesson better if he reads it in a fresh mood the next morning after having a good sleep in the night. Devotional practices, meditation, contemplation, require peaceful, static state of mind; that is why one prefers a loneliness and silence for these purposes. On the contrary, noisy shouts of slogans of victory, high pitch sounds of bugles and drums in specific tunes of march-fast, aggressive and boosted state of mind is essential for a warrior who is departing to the battlefield.

You can experiment on yourself to see that whenever you are in a good and calm mood and having positive thoughts, you must be breathing through the left nostril. Your furor, excitement or abrupt, untoward thinking would on the contrary, be accompanied by respiration through the right nostril alone.

The yogis of *swara-vijñāna* therefore advise that one should check the pattern of his/her *swara* before commencing an important task. Decision making, planning for something that has long-term effects, farsighted thinking, meticulous study of a subject, any kind of scholarly or creative action, etc should begun when the *chandra-swara* is active. Important decision-making, fixing of a marriage, rituals of marriage, investment, charity, digging a well, drawing an architecture of a building, planning or starting journey, prescribing a medicine, selecting a career, buying or ordering a jewelry, signing a paper, pledging, doing a research experiment, studying, practising spiritual exercises of yoga, *mantra-japa*, meditation, *yagya*, etc should begin when the *chandra-swara* is active.

A creative, calm and thoughtful state of the mind associated with supportive endocrine activity implies upward flow of *prāṇa* from the corresponding extrasensory *charkas*. Harmonious breathing through the left nostril in this case also indicates that the brain and the molecular, cellular components and organs of the body are receiving adequate amounts of the subtle currents of vital energy. That is why the *chandra-swara* is referred as auspicious for the above kinds of constructive, beneficial, farsighted and intellectual actions.

Breathing through the right nostril is desired in violent, invigorating, aggressive, strong activities. Fighting in a battle field, struggling against a barrier, forceful debating or arguing on a hot topic, killing, hunting, sexual coupling, practising a *tantra*, hard labors like breaking a stone, pulling an iron cable, cutting wood or diamonds, chiseling a pearl, rigorous physical exercises, etc, are most successful if performed in a state

when the *surya-swara* is on. The intense, rapid, energizing flow of *prāṇa* associated with this *swara* is essential for awakening of zealous empowerment and excitation of the mental and bodily faculties.

The moments when both the *swaras* are on, i.e., when the *prāṇa* flows through the *Sushumna nādi* are of great importance for spiritual endeavors. This duration is referred as *sandhikāla*, a junction. For example evening is the *sandhikāla* between a day and night. Similarly the phase of about early hours of morning till the dawn of the new day is the *sandhikāla* between a night and the next day. The scriptures guide us to do prayers, worship, and other devotional practices in these time-intervals. Eating, sleeping, or any worldly activity in these hours is harmful for our physical and mental fitness. The same is true of the *sandhikāla* of the *swaras*.

The equilibrium state of *swaras* when the *prāṇa* flows through the *Sushumna* is like a blessed opportunity for the individual self to leap forward in spiritual elevation. These are the moments when all vices, illusions, attachments and ego are naturally pacified and the divine inspirations and enlightened thoughts are awakened. Any spiritual determination, saintly thought or feeling occurred in these rare moments is inspired by the soul and therefore proves to be absolute. It is said that blessings and curses uttered in these moments surely materialize. The *sādhanās* of *swara-yoga* aim at timely recognition and cautious use of this beatifying phase for divine enlightenment and spiritual ascent.

The *rishis* had discovered that the *microcosm* is a miniature of the *macroscosm* ("*Yathā Brahmaṇḍe Thatā Piṇḍe*"); the functions at the gross physico-chemical as well as atomic and subtler levels in the human body also follow the Laws of Nature likewise those followed at the cosmic level, for example in the planetary motion. The auto-regulated cyclic variation of the *swaras* is as natural as the dawn of the day after the night, shift of the sun from *Uttarayan* (winter solstice) to *Dakshinayana* (summer solstice) and consequent changes in the seasons from winter to summer, etc.... However, as the sublime force of omnipresent consciousness is also present in the individual self, it could be used by accomplished *yogis*, in what appear as supernatural effects at the level of the microcosm. Indeed they do so within the order of the universal laws of Nature, by controlling things at the level of the energy body which manifests in the gross (physical) body. It is not possible to explain the intricacies of advanced *sādhanās* of *swara yoga* in an elementary book. Nevertheless we shall discuss some of the *yoga* practices of changing the pattern of *swaras* that are rather simple like the *prāṇāyāma*.

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Some Scriptural Guidelines on Auspicious Use of Swara Yoga

Chapter 3

Perhaps no other branch of Vedic Knowledge has been adulterated by the fake practitioners and hence scorned by the rational thinkers so badly, as Astrology is. Ample examples are available in the medieval history of India of extremes of blind faith and misuse of Astrology. It is said that when the invaders attacked to rob the grand golden temple of Somnath in Gujarat, the then king's Army remained a silent observer, as the royal Astrologer had advised the king that this is a bad time for him to use the Army. It was easy for the enemy to buy the Astrologers of the kings those days and capture an Indian state without any battle. The trick was simple! The bribed Astrologer would demoralize the king by giving a warning of a wrong time for war, or, would send the king with his army, well in advance, to some other 'direction' under the pretext of it being 'most favorable' to conquer new lands at that 'auspicious' time....

Selection of good *muhurt* for every non-routine task, including departure on a journey· to the neighboring village, was given great importance those days. If a husband were seriously ill while his wife had gone to visit he parents, the latter won't go to see him until there is a *muhurt* for going to husband's home from the parents' house! What's more! Even a *Vaidya* (doctor) would not observe a patient unless there is a right *muhurt* to do so. Such insane practices had naturally dejected the later generations and Astrology was seen by the learned minds and scientific thinkers as nothing more than a superstition. As a result, the original science, the great mathematics of this ancient discipline of planetary movements and geomagnetic effects got lost in the smog of misinterpretations and negligence.

We are not arguing here anything in favor or against Astrology. Our purpose here is to convey some scriptural guidelines on how to use *swara yoga* for forecasting or decision- making. One may reinvestigate these by self-experiment. In the practices of *swara yoga*, there is no scope for preventing or demoralizing someone from prompt transaction of his duties.

For example, look at the following Shlokas from the scripture "Shiva Swarodaya", which clearly convey that every moment of life is important and one should make constructive use of it. There is no negation or constraint on doing something without caring for the *swara* patterns; only the suitability of the latter for auspicious benefits is guided. It is up to us whether we adopt these in practice or not, but one thing we must learn is that we should be introvert and alert while commencing any important task and should analyze our bodily and mental state to put in our efforts and employ our potentials in the best possible way.

Kuyogo nāsti Devi! *bhavatā vā kadācana* |
Prāpte swara bale śuddhe sarvmeva śubhaṁ phalam ||

Meaning: (Shiva is cited here as telling Parvati) 'O' Parvati! There is no chance of any thing negative or unauspicious in the practice of *swara yoga*, because if one purifies and harmonizes the *swaras* every action becomes auspicious.

Vāmaṁ vā dakśiṇaṁ vāapi yatra sankriyate śivaḥ |
Katwā tatpādamādau ca yātrā bhavati siddhidā ||

Meaning: While commencing a journey, the foot (right or left), which corresponds to the *swara* being active at that time, should be used in the first step. This gives good support to the success of the journey.

Candraḥ samapadaḥ kāryo ravistu viṣamaḥ sadā |
Pūrṇa pādaṁ purūskatya yātrā bhavati siddhidā ||

Meaning: If the *chandra-swara* is 'on' then use the left leg first in the 2nd, 4th, 6th, …. successive steps ahead. If the *surya-swara* is 'on' then put the right leg ahead in 1st, 3rd, 5th, …. successive steps.

Candra bāre catuṣpādaṁ panca pādastu bhāskare |
Evaṁ ca gamana śreṣṭhaṁ sādhayedbhuvanatrayam ||

Meaning: When *chandra-swara* is 'on' then knock the ground four times by the left leg, and do it five times by the right leg if the *surya-swara* is 'on'. Going out (of the house) this way brings fulfilling success (in the venture for which the departure is made).

Para datte thatā grāhye grahānnirgamaneapica |
Tadange bahate nāḍi prāyaṁ tena karānghriṇā ||
Na hāniḥ kalaho naiva kanṭakairnāpi bhidyate |
Nivarvate sukhi caiva sarvopadravavarjitaḥ ||

Meaning: While giving something to someone or taking something from someone, or while going out, first use or put ahead the pair of that hand and leg on the side of which the *swara* is active.

Yatrānge bahate vāyustadangasya karastalam |
Suptottitho mukhaṁ tpaṣṭwā labhate vānchitam phalam ||

Meaning: While getting up from the bed, touch the face by the palm of the hand, which is on the side of the active *swara*. This brings good effects (during the day).

The scripture also gives several other guidelines on movements of the body as to what is auspicious and what is not for specific purposes. However, it should be kept in mind here that the words 'auspicious' and 'non-auspicious' or equivalent correspond simply to something like 'green' or 'red' signals of traffic.

In case one's *swara* is not in the optimal form or one is not able to follow the associated movements prescribed as 'good for success', etc, in certain venture, there is no need to panic. The *swara*s do not cause any harm or benefit. These simply indicate whether the condition of your mind-body system is best suited or not at that particular instance. Specific movements help harmonizing the flow of vital energy and hence strengthening this supportive condition further.

Most importantly, in the attempts of following these guidelines, we become more balanced in our movements and our otherwise agile mind stops wandering outside. Then it becomes easy to concentrate upon the desired thought or action. Another psychological benefit is that, with an assurance of a suitable *swara* and movement, our self-confidence and interest in the task get boosted up which has remarkable positive impact upon what we do. Success depends a lot upon how we make use of our potential. The elevated confidence and enthusiasm provide excellent support in this regard.

Some researchers have found that practice of acting as per the guidelines of *swara- vijñāna* works wonderfully. The western psychology cites 'auto suggestion' as the only means of boosting one's morale. But it is only theory; attempting to train the mind simply by uttering 'I am powerful, I can win' etc, is like teaching someone arithmetic by simply asking him to repeat the formula of basic operations. Human mind is like a naughty child; it doesn't learn anything without being given practical training in an interesting way. The practices of *swara-yoga* serve this purpose to a great extent in a natural way, which the researchers find more effective and certain than any trick of modern psychology.

The modern and ancient science of mind supported by evidential examples in human history affirms that optimistic attitude, self-confidence, and positive approach, hold the key to success. In this respect as well what the ancient scholars say (in the rhetoric style of poesy), about *swara yoga* appears justified —

Sarva śāstra purāṇadi smrati vedangapurvakam |
Swara jnānātparaṁ tatvaṁ nāsti kincidwarānane | |

Meaning: No scripture (Shastra, Purana, etc) is greater than the knowledge of *swara-vijñāna*. Because grasping the knowledge of these scriptures also becomes possible only by the power of *swara* (i.e. by the currents of *prāṇa*)

Guhyād guhyataraṁ sāramupakāra prakāśakam |
Idaṁ swarodayaṁ jñānaṁ jñānanāṁ mastake maṇi ||

Meaning: The knowledge of *swara* is secret of all secrets; it is hidden like a mystery. But it brings to light all other knowledge. It is therefore a super knowledge.

Sūkṣmātmasūkṣmataraṁ jñānaṁ subodhaṁ satya patýayam |
Āścarya nāstike loke ādhārastvāstike jane ||

Meaning: The science of *swara* is subtler than subtle. It must be understood, as helps knowing the truth (real knowledge). It intrigues the quest of the non-believer and is a great support for the believers.

The above excerpts and the implications of the scholarly analysis of the same give us a glimpse of the fact that the science of *swara yoga* encompasses an excellent combination of subtle facets of Psychology, Physiology, Astronomy and Physics. It should be reinvestigated with an open mind in the light of scrupulous citations of the scriptures and experiences of the authentic *yogis* and disseminated for happy, healthy and successful life.

Harmonizing The Swaras

Chapter 4

The experts of *swara-yoga* have guided several easy modes of benefiting from the scriptural knowledge. For example — If the *chandra-swara* (resp. *surya-swara*) is active then knock the ground four (resp. five) times by the left (resp. right) leg before going out; touch your face by the palm of the hand of that side where the *swara* is 'on' and put that leg first. If you are to meet a short-tempered person, then first use the leg, on the side opposite to that of the active *swara*. While talking to such a person sit in a position so that the left (right) side of you face is towards him if your *surya-swara* (*chandra-swara*). This way the side of inactive *swara* will absorb the heat of his fury and calm it to a great extent.

As stated earlier, the *chandra-swara* is most favorable for the tasks requiring peace of mind, scrupulous and intellectual approach, etc. It is best to initiate discussions with a guru, officer or other important persons when this *swara* is active. The *surya-swara* is most suited for certain other kinds of activities described above. Many a times we are to do something while the *swara* is running in the opposite direction. What should be done then? Should we miss the opportunity by waiting for the *swara* to change to the favorable state? Certainly not! This would be unwise on our part to waste time and lose the chance.

Sometimes we need to work late in the night, which usually happens to be our sleeping time. Then we try to control our drowsiness by washing our face with cold water or drinking tea, coffee, etc. Similarly, if we want to benefit from the knowledge of *swara-vijňāna*, we can try one of the following easy practices guided by the researchers of this science to alter or harmonize the *swara*-pattern as per our requirement.

1. Block the nostril at which the *swara* is 'off'. This could be done by pressing it by a thumb. Now, take a deep breath through the nostril where the *swara* is 'on'. Then open the pressed nostril and exhale (breathe out)

through this while blocking the nostril that was used for inward respiration. Repeating this cycle several times in succession would alter the direction of flow of the *swara* (i.e., you will start breathing through the nostril which was blocked earlier).

2. Lie down on the side of the active *swara*. The direction of *swara* will shift to the other nostril after sometime. Practising the breathing exercise described in (1) above along with this renders faster result.

3. Press something hard beneath the armpit on the side of the active side. Doing so along with (1) and/or (2) above would make rapid change in the *swara*-pattern.

4. Eating *ghee* is supposed to be favorable for the left (i.e., *chandra*) *swara* and eating honey for the right (i.e., *surya*) *swara*.

5. Keep a smooth clean cotton ball in the nostril of the active *swara* to make it flow to the other nostril.

It indicates some health-problems if the natural patterns are not in the order associated with normal mind-body system, for example, if the types of *swaras* deviate from the chart shown in Section 3 above. The above methods could be tried to set them in order. However, if these continue to deviate from the characteristic healthy patterns, you must get a medical checkup done and take appropriate treatment. As vital force is the source of stamina and resistance against diseases, the following *prāṇāyāmas* are advised to control the *swaras* and hence the flow of *prāṇa* to regain and maintain health and vigor. These should be practised empty stomach or at least three hours after eating. The best time for the first two *prāṇāyāmas* is early morning.

Prāṇāyāma for Healthy Regulation of *Swaras* and Vital Energy:

Pandit Bhojaraj Shukla has described this practice in his guidelines on *prāṇāyāma*. Sit in a *āsana* (yoga posture) that comforts you with erect spinal cord. Remain straight; don't lean in any direction (left, right, forward or backward). Keep your chin on the chest and look at the tip of your nose. Block your right nostril by the thumb of right hand and fill your tummy by breathing in at a slow and steady pace through the left nostril. Then close your left nostril by the ring finger and the fourth finger of the right hand. Do a mental *japa* of "*Om*" during this state (called *antaḥ kumbhaka*) of retained breath. Stay in this state for few seconds. Then breathe out at the same pace through the right nostril; the left nostril will remain closed this time. After breathing out, close the right nostril again and don't breathe for few moments. This state is called *bāhya kumbhaka*. The silent *japa* of *Om* should continue throughout this practice. Now open both the nostrils and take a normal deep breath. This completes one *prāṇāyāma*. Repeat this three times.

This *prāṇāyāma* should also be repeated with reverse cycle of breathing, i.e. breathing through the right nostril the exhaling through the left.... Continue the daily practice with a gradual increase in the durations of *kumbhakas* and corresponding augmentation of your capacity to retain the breath in and out. For example initially you may do the *japa* of *Om* for ten times then go up to twenty times after a fortnight, thirty times after a month and so on till you can without any difficulty.

Prāṇāyāma **For Maintaining Vigor:**

Sri Sahodar Saraswati has guided this *prāṇāyāma* for protection, preservation and augmentation of vigor. You can practice it by carefully following each step stated here. Sit in a *āsana* in which the heel of your left leg would lie in the portion between the anus and the genital organ. The heel of the right leg should touch the portion where the root of the urinary tract is located. Initially you may find it difficult to sit in this posture. You may use a tiny pillow near the tummy to get extra support. The posture is exact when the 'wrists' of both the legs meet each other. Pressure of the heels should be applied gently but constantly at the places they touch. It is advised to take practical demonstration from an authentic yoga school to perfect this *āsana*.

Now observe through nostril are you breathing? Close the other nostril (at which the *swara* is 'off') by pressing it by the thumb of corresponding hand. Breathe in slowly through the nostril where the *swara* is active. Contract your anus region by pulling it up during this process. Although it will be difficult, you have to do it carefully. Keep it this way till the end of the process; this *mūlabandha* is essential for preventing downward flow of vital energy. After breathing in, close both the nostrils and stretch and contract the tummy outward and inward, as if the inhaled air is being pumped in the abdomen and lower region. Do it till you can hold the breath. First stop the pumping of the tummy, then breathe out slowly only through the nostril which was closed first. Now you may open the *mūlabandha*. This completes one *prāṇāyāma*.

Do three rounds of this *prāṇāyāma* in one sitting every day. After about a month or so the number may be increased to five. It is very useful in curing the problems of white discharge, leucorrhoea, and several kinds of sexual diseases/disorders that drain out one's vital energy. This *yoga-sādhanā* is accomplished when one easily completes ten to fifteen rounds in one sitting with perfection. Such a *yogi* controls his vital energy and can make use of it for extraordinary purposes.

Śītakārī Kumbhaka:

This practice is very simple. It is beneficial in purifying the blood; controlling excessive heat within the body and curing certain diseases of stomach and colon. This should be practised in the morning, evening or night; it can be practiced in any posture while sitting or standing but the spinal cord should be in its natural straight position. For this you spread the lips outward, folded like the bill of a cock. Now breathe-in, close the mouth and take the air inside via throat as though you are gulping it. Breathe out through both the nostrils after few seconds. Five to seven repetitions of this at a time are sufficient every day. As you suck the air through mouth, take care that this exercise is being practised at a clean place and in fresh air.

Śītala Kumbhaka:

Sit in a cross-legged posture (preferably in *Padmāsana*) with erect spinal cord at a clean, pollution free place having substantial supply of fresh air. Keep the upper layer of teeth on the lower one and let lips be spread open; now suck the air through the mouth; it will blow between the teeth like a whistle. Close the mouth, and breathe out through both the nostrils after few seconds. This exercise also renders cooling effect and is useful for purifying the blood. It should be practised thrice a day but for not more than ten minutes at a stretch.

Even if there is no visible health problem or important task ahead, one should pay attention to the *swaras* and maintain the natural harmony of vital flows. It brings extra benefits of mental fitness and acumen. As quoted in "Shiva Swarodaya" —

# *Chandra Sūrya Samabhyāsaṁ Ye Kurvanti Sadā Narāḥ* |
Atitānāgata Jňānāṁ Teṣāṁ Hastagataṁ Bhavet | |

Meaning: One who always practices to maintain the *chandra* and *surya swaras* in soothing states can attain the potential to grasp hidden knowledge to decipher the secrets, see the past and the future, etc.

# चन्द्रसूर्यं समभ्यासं ये कुर्वन्ति सदा नराः /
अतीतानागतज्ञानं तेषां हस्तगतं भबेत् //

Long and Vigorous Life by Swara Yoga

NATIONAL YOGA & AYURVEDA CENTRE KATHMANDU

Chapter 5

Controlled and adequate breathing is an essential part of *swara yoga*. It is advised here that the pace of our inhalation and exhalation should be consistent in every breath. There should also be a pause of few moments between the successive breaths. The depth of a normal healthy breath is about 14-18cm. That means when we exhale or breathe out it should go out up to this distance. For example, if a piece of cotton attached from one side on a stick is kept about 14-18cm away straight in the direction of nose, its tiny fibers would quiver when we breathe out. A somewhat shorter length of breathing out is fine but longer one is not good as it amounts to slow breathing and over exhalation, which amounts to reduced supply of oxygen for consumption in the body.

When we sleep this length increases up to 35-45 cm; that is why extra sleep makes one lethargic. A good sleep of 6-7 hour per day is good enough for an adult in general. While we take meal, our exhaled breath in normal case prolongs up to 25-30 cm, therefore eating frequently is also not good. Very long distance of exhaled breath is indicative of a diseased state. For instance, in acute state of tuberculosis it usually extends up to 85-100 cm. Much longer (and hence slower and meeker) exhaled breath is alarming, the longer it becomes, the closer one gets to death; artificial breathing or external supply of oxygen is essential in such cases.

A fast pace of breathing means short depth of inhaled oxygen. It is also risky. It would be like panting which overburdens the respiratory system and the heart. It also signals malfunctioning of the latter and gives rise to restlessness and fatigue.

The *swara-vijñāna* also emphasizes a great deal on the depth of inhaled and exhaled breath. As stated above the normal healthy limits of the breath exhaled is around 14-18 cms. But what we inhale is always shorter than this by 2 to

4 cm. This is a marvelous operation of the self-organized system of Nature to control the lifespan. It clearly demonstrates what fraction of vital power we intake is lesser than what we throw out. This is how with every breath our lifespan reduces a bit.... the cycle continues till our stock is over... Then it is death.

Thus, it is clear that living a complete span of life largely depends upon the breathing pattern. Each one of us is born here with his or her allocated stock of breaths. So naturally the duration of active life would be lesser if we drain out this precious stock rapidly. This is to convey that adequate breathing at appropriate pace with due care is essential for a full (i.e. healthy and long) life.

On an average, an adult human being breathes about 21, 6000 times per day. If one breathes deeply to consume adequate amount of oxygen at a consistent pace at a slower than average rate, he or she would enjoy a longer and healthier lifespan in normal case. It is true of the other creatures as well. Look at the respiration rates and the full span of life of the animals (e.g. the chart below); those breathing at slower pace live longer.

Animal	Respiration rate (per minute)	Full life-span (in years)
Rabbit	38	8
Monkey	32	10
Dog	26	12
Horse	16	25
Human	13	120
Snake	8	1000
Tortoise	5	2000

Our average respiratory rate during the routine chores or average task is about 12 per minute; while rushing to something in haste or during hectic tasks it usually rises up to 18 times per minute. This rise is higher in the states of excitation; for example it goes up to 38 per minute while one is engaged in sexual activities. That is why sensuous, lusty people often lack vital energy and can't sustain their full life without ailment. Over- excitation is bad for health that does not mean that sitting idle would increase one's life. In fact, lethargy also upsets the normal circulation of oxygen, fresh blood and related energy-inducing reactions in the body. As a result the components of the mind-body system weaken and consume more of vital energy; this amounts to requirement of faster breathing or shortage of vital energy and thus reducing the vigor and span of life. So a balance between physical exercise, other physical and mental activities and rest is necessary together with a controlled and adept breathing pattern.

The oldest lived stout person in Beijing was aged around 150 years. When asked about the secret of his longevity, he stated three points - (i) I never leave my breath half way; I breathe deeply up to the navel; (ii) I never sit in a bend of leaned position; I keep my spinal cord straight; (iii) I don't let any exciting or dirty thought enter my mind. Indeed these are the three main principles of *swara-yoga*.

Taking a deep breath up to the navel naturally harmonizes the respiratory rate and the breathing pattern. Most of the vital fluids flow via the spinal cord; its erect position is therefore necessary for channelizing the currents of *prāṇa* through the *Sushumna nāḍī* to enable sustenance of physical, mental and spiritual wellbeing. If the spinal cord is bent or leaned, the passage of vital energy via the *Sushumuna* will be disrupted which in turn will hamper the nourishing of the brain and the endocrine and mental system. Erotic or vicious thoughts, jealousy, anger, excessive agony, depression, etc perturb the healthy breathing and hence the harmonious *swara*-patterns which also results in inadequate supply of *prāṇa* together with negative sublime impact on the unconscious mind. Avoidance of these untoward thoughts and substituting them by positive thoughts and creativity is therefore among the essential disciplines of *swara-yoga*.

As the root of most diseases lies in lack of our vitality, resistance and immunity, the role of vital energy and therefore of *swara-yoga* is imminent for sustaining healthy and hearty life.

Devout practices of *swara-yoga* enable one to hold the breath for exceptionally long time. One can also attain longevity and extraordinary vigor by reducing the length of the exhaled breath. Some scriptural guidelines indicate how the successive reduction corresponds to attainment of more and more supernatural potentials: If by specific *sādhanās* of *swara-yoga* one is able to reduce the normal length (about 14-18cm on an average) of outgoing breath to 12-16 cm, the flow of his/her *prāṇa* will be stabilized and controlled; one would feel exceptionally energetic.

Consistent reduction in the outflow of normal breath up to say about 11-12 cm induces unalloyed bliss; 10-11 cm would correspond to awakening of exceptional literary or scholarly talents; 9-10 cm supramental abilities of speech and hearing; 8-9 cm to clairvoyance. Its reduction up to ~7 cm indicates activation of supernatural force of *prāṇa*; up to ~6 cm accounts for attainment of the ability to fly in the sky. One would be an absolutely accomplished *yogi*, if his/her normal outgoing breath is reduced to 5 cm; 3-4 cm implies attainment of all the *nav-siddhis* (the nine divine potentials); 2-2.5 cm indicates ability to appear in multiple forms. When it is reduced to ~1.2 cm, he/she would have acquired the supernatural potential of disappearing any moment from anywhere. Such a *yogi* conquers over death if this measure of outflow of his/her *prāṇa* remains only about the tip of a nail or less.

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Risks and Benefits of Deviations in Natural Swaras

Chapter 6

The chart shown in the Section 2 indicates the natural pattern of *swara* around the sunrise time that are expected in a healthy person. These, likewise some other patterns during specific phase of the day, at specific place etc, were computed by the ancient *yogis* of this science considering the interrelationship between geomagnetism and planetary (in our solar system) motion and their impact on human body and mind.

It is not only for the specific days of the lunar month, rather distinct patterns of *swaras* are predominant on specific days as well. For example, *chandra-swara* is supposed to be good on Mondays, Wednesdays, Thursdays and Fridays; it is more auspicious on these days especially in the brighter half of the lunar month. Activity of *surya-swara* is a good sign on Tuesdays, Saturdays and Sunday. Early morning flow of *surya-swara* on Sunday - the day of *surya* (Sun), and *chandra-swara* on Monday - the day of *chandra* (Moon) is auspicious. Depending upon their orbital position and the position and motion of the Earth, the electromagnetic radiation from different planets fall on the latter in different forms and intensities.

As we know, apart from rotating on it own axis, our Earth also revolves around the sun. In this cosmic journey, specific kinds of energy radiations from certain planets fall on it only during certain periods (e.g. specific days of weak, month or year); otherwise these remain beyond the reach or are blocked by the relative positions of certain other planets, etc. The days of a week are named in the Indian system according to which planet's effect is dominating in that phase of the Earth's position in the solar system. The Indian Calendar (*Panchang*) and dates of various religious festivals, etc, were also derived by the ancient sages, keeping in mind these features and their impact on the Geomagnetism and Biomagnetism.

The *Ida* and *Pingala nāḍīs* are most sensitive to attain the positive and negative electrical/magnetic currents respectively during the darker and brighter halves of the lunar month. Apart from these the relative effects of the radiations from other planets also influence the *swaras*. This sensitivity of *nāḍīs* is found to be maximum in the early hours around sunrise. The planets having affinity (synchronous electromagnetic waves) with the Sun support activation of the *surya-swara* in *Pingala* and those in harmony with the Moon activate the *chandra-swara* in *Ida*.

The words 'good' and 'auspicious' used here correspond to the adept state of the mind body system. If the latter were in perfect health, it would respond to the planetary (+geomagnetic) effects as per what is identified as the natural effect on *swara*-patterns. Otherwise, in a weak dull or diseased state, its response and hence the active states of *swaras* would be arbitrary or contrary.

It will require several scientific research treatises to discuss this subject from the point of view of astronomy, physics and physiology. As stated earlier, the objective of this book is to acquaint the reader with the basics with a focus on how to benefits from the findings of the ancient sages of *swara-vijñāna* and the guidelines derived thereby.

Deviation in the *swara* pattern from what is characterized as natural for a healthy body and mind indicates several possibilities of diseases and disorders of varied severity. Some common features are discussed below along with the cases where certain kinds of deviations could work like 'blessing in disguise' for some desired effects.

Looking at the rising moon on the second day of brighter half of lunar month with active *chandra-swara* is supposed be very good. If someday, the *surya-swara* is on at the time of sunrise and *chandra-swara* is on at the time of moonrise, then every important work done on that day would be successful. But contrary would be the effect if the sun rises when *chandra-swara* is active and sets when *surya-swara* is active; no work done on that day will be fine or successful.

If the *surya-swara* is 'on' in the morning (some time after the sunrise) of the first day of the brighter half of lunar month then there will be a possibility of some quarrel, loss or some health hazard due to excess heat (in the body). If the *chandra-swara* is 'on' in the morning (some time after the sunrise) of the first day of the darker half of lunar month then there is a likelihood of catching cold or related problems. If both the *swaras* go contrary to what is shown in the chart (*c.f.* Sec 2) for several days the problems might go severe. If the contrary pattern of *swaras*, in the morning of the first day of each fortnight, continues for two more months, there will be an acute health hazard and some serious problem.

As mentioned earlier, on an average the activities of *swaras* reverse almost after every one to two hours. However, if the same *swara* continues for a long stretch, this abnormality mostly corresponds to adversities in near future. If the left (*chandra*) *swara* is 'on' continuously for 12 hours, there will be increase in the risk from enemies (obstructive, negative forces), if it continues for 17 hours, there will soon be an outbreak of some disease. Continuation for one to three days ascertains that the person will fall sick. Its continuation for fives days implies destruction of industry/factory (self-profession). If only this *swara* remains 'on' almost all the time during a year, it is a sign of ruining of one's wealth and property in near future.

Nevertheless, the prolongation of the *chandra swara* also brings some intermediate benefits or favorable coincidences. An unexpected gain is likely if this *swara* continues for 4 hours; its continuation for 8 hours indicates possibility of joy; 14hrs' continuity implies benefit in love or friendship. If it remains 'on' for 48 hours at a stretch, there are chances of success and honor. Its continuation day and night for 4, 8 12 or 20 days signals the benefits of longer life and enhanced prosperity.

If the right (*surya*) *swara* is active for 4 hours in succession without change then there will be some material loss; for 21 hrs then separation from a friend; and if 24 hrs then reduction in life-span. Because of its cooling or calming nature, the *chandra-swara* brings some intermediate benefits or relief but it is not so with the *surya-swara*. Its excess heat augments the severity of its negative effects with its continuity, as the latter amounts to 'evaporation' of vital elements. Its further prolongation shatters the healthy system of the mind and body and almost brings one nearer to death. Scriptural interpretations show that continuity of this *swara* for 8 hrs may result in an acute health problem that might even take away one's life in three years. This call of death will be two years if the continuity is for 16 hrs. Death may knock simply after a year if this *swara* prolongs at a stretch for 3 days and night. Still longer prolongation is almost like counting the days of life; if this *swara* is active day and night for more than a month, the person will die in three months.

In this context, the readers may also learn how the expert *yogis* of *swara-vijñāna* can predict exact timings of one's death. The life force of *prāṇa* and hence many of the mental and sensory faculties decay sharply as one reaches near death. Some illusions, and abnormal sensations are quite common in this state. Scriptural descriptions and evidential examples collected by scholars of later times cite specific examples in this regard.

For example someone who is likely to die soon would often have following illusory experiences — (i) The right hand appears exceptionally thin if its folded fist is kept on the forehead straight in the line of the nose and the eyes are focused at the elbow of this hand; if in this case, the wrist becomes almost invisible or appears broken, death is most likely to occur in about 6 months. (ii) The flickering bright spots, usually experienced while closing an eye and pressing its upper corner by a finger, are no longer seen. (iii) Chest, legs and cheeks dry up first after bathing. (iv) The flame of a lamp appears golden bright sometimes but dark black some other times. (v) Only head is visible while this person watches his image in oil or water. (vi) Sudden swelling of the body or gain or loss in body-weight. (vii) The usual shrill humming noise - experienced while closing and pressing the ears by hands - is no longer heard. (viii) Not able to see the eyebrows (in the image of the face). (ix) The sharp smell usually spread after extinguishing a castor or mustard oil lamp is no longer sensed. (x) Hiccups during or after a sexual conjugation.

While watching the image of the Sun in a bronze dish full of water, if the image appears cut or broken in the — southern direction then (the observer's) death is likely within 6 months, western direction then within 3 months; eastern direction then within 1 month. The person may die within 10 days if several holes are seen in this image and he would leave the world anytime within 2-3 days if this image appears blocked by dark fumes.

The readers should note that the period of occurrence of death mentioned here is only a qualitative indicator of the severity of the loss of vital strength and life force, which may not sometimes be felt at the level of physical body. It is not some kind of measure or indicator like the scale of a barometer or thermometer. Rather it is like an alarm that would warn the concerned person or his near and dear ones to take proper medical treatment and care to improve his/her health.

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Swara-Yoga for Desired Child

Chapter 7

In general, the period from the fourth day to sixteenth day of a woman's menstruation is supposed to be the best for conceiving. The successively later days of this period are supposed to be gradually better for the would-be child's health. The first three days, and *ashtami*, *ekadashi*, *trayodashi* and *amavasya* and *purnima* should be avoided. (The lablels of the day here refer to the 8th, 11th, 13th and 15th days of the month according to the Panchang; 15th day referred here is that of the darker and brighter halves of the lunar month).

As per the scholarly interpretations of the scriptural text on physiological and subtle effects of *swaras*, if a woman conceives on the — the 4th night of her menstruation, she will give birth to a boy who would be poor and have shorter life span than average; 6th night, then a boy of average life. Conceiving on the 8th, 10th, 12th 14th or 16th night will result in birth of a boy, who would be, respectively, prosperous, bright, good, virtuous, or, multitalented, bright and good. Conceiving on the 5th, 7th, 9th, 11th, 13th or 15th night would result in birth of a girl who most likely would (respectively) — have happy married life with children etc; be a virgin; have prosperity and respect; be of loose character; give birth to hybrid future generation; have great fortune like a queen.

If the man's *surya-swara* was active and woman's *chandra-swara* at the time of copulation then the conceived child will be a boy. The reverse patterns of the *swaras* would result in birth of a female child. It is therefore advised that a father (mother) desirous of a son should sleep on his (her) left (right) side to have the desired *swara* activated before making a sexual attempt with the spouse. In case a couple wishes to have a girl child, the father should sleep on right side of his body and the mother on her left so that their *chandra* and *surya-swaras* respectively will be 'on' before having sex.

The modern scientists, who used to discard *swara-yoga* as mere mythology or blind faith, have also begun to accepted its validity in view to the importance of breathing patterns in the process of fertilization. It has been observed in experiments that if a man is lying on his left side then testicles on his right side get more energized. The secretion of sperm begins with the sexual excitation of the testicle. As a stirrer brings out butter out of the curd, the excited *nāḍīs* in the testicle region extract and secrete the sperm. The right side of man's body has stronger masculine characteristics (esp. hormone secretion etc). The secretion from the excited *nāḍīs* of the testicle on this side would therefore (bio- chemically and electrically) react in favor of male chromosomes. Hence sexual coupling in the state of active *right-swara* of the father is most likely to result in formation of a zygote of a male offspring. (If the man were lying on his left side then his counter-part would be lying on her right side; thus her left-*swara* activity would complement the process with greater force).

Further scriptural interpretations should also be noted in this context.

Conceiving a child is not possible if both the parents had the same *swara* active during copulation. If the sexual interaction begins when the man's *surya-swara* was on, but both the *swaras* get activated (i.e. activation of *Sushumna*) by the time copulation is completed, the conceived *foetus* is most likely to die before birth (e.g. due to abortion) or the child born would be ugly, impotent or would have some body parts damaged or impaired. It the *surya-swara* of the male remains active during copulation but changes to *chandra-swara* upon *secretation* the sperm. Then the conception may not take place, if at all it does, a baby girl having boyish tendencies would be born instead of a boy.

The *pancatatvas* (five basic elements; *c.f.* Section 10 below) being the medium for manifestation of the effects of *swaras* in the body are of significant importance. Some scriptural excerpts are cited here in this respect.

Even a virgin woman may give birth to a son, if her *chandra-swara* is 'on' and her *pr̥athvī tatva* is predominant while the *surya swara* is active in her counter-part, who has predominance of *jala tatva* and if this state remains stable throughout the process of copulation. This will also be feasible if her *surya swara* is active in *agni tatva* and that of her mate is opposite.

If the *surya-swara* of the father is active in (the medium of) *jala-tatva* or *pr̥athvī tatva*, and the *chandra-swara* of the mother is active in *pr̥athvī* or *vayu tatvas* during copulation, then the conceived child would be a boy who would be rich and happy. If the *surya-swara* of the mother were active in *pr̥athvī tatva* and *chandra-swara* of the father in *jala tatva* during sexual conjugation, the baby girl thus born would be healthy and serene. Conception is not possible if the *ākāśa tatva* of the parents is predominant in the process of copulation, The dominance of *pr̥athvī tatva* in the zygote supports a male foetus and that of *jala tatva* strengthens a female. Lack of these and excess of the other *tatvas* would have high chances of abortion or death of the child in infancy.

The findings of *swara-yoga* illustrate that it is not merely the physique or sexual potency of the parents, rather the subtle control of *prāṇa* and the appropriate combination of the five basic elements that are responsible for the birth and wellbeing of the child. Further research on these lines with detailed study of the *swaras* in respect of bioelectrical flows and proportion of the *pancatatvas* interpreted in the terminology of biochemistry would provide new paradigms supplementing the frontline research of human genome projects.

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Some Preventive and Therapeutic Tips Derived From Swara Yoga

Sudden sneezing with sour throat is a sure sign of catching cold. Yawning and body-ache with heaviness in head indicate possibilities of fever. Several other symptoms also give prior warning of the outbreak of a disease. If one understands them and takes necessary precaution or medical advice, he can prevent illness to a great extent. *Swara-yoga* provides good support in this regard. Further, it also guides simple exercises and disciplines following which one would enjoy a healthy and hearty life forever.

Chapter
8

Any perturbation of the natural *swara*-pattern indicates perturbation in the healthy system of the mind or the body. The more this disturbance, the greater would be the sickness or health hazard. So instant regulation of the *swara* is the best preventive measure.

If it is possible to know which *swara* was active at the time of the attack of the disease, then the attempt should be made to keep the complementary *swara* active till the ailment appears prominent or aggravated. If this is achieved, the growth and further aggravation of the disease will and the cure will be significantly faster.

We have discussed earlier several easy to use techniques of rectifying the impurities or abnormalities in the *swara*-patterns to maintain their natural order and ensure adequate and orderly flow of vital energy in the body. Here we present some simple but effective tips for prevention and treatment of some common complaints.

(1) Nose and Ear Related:

Swara-yoga also guides what most of us are always taught in the childhood that we should always breathe through the nose. The necessity of doing so is obvious: The air we inhale contains tiny dust particles, germs and other respirable particles that would directly enter the body if one breathes through the mouth. Conditioning of temperature is also not possible in this case because of the proximity of the mouth with the lungs. The hair inside the nostrils are natural filters that prevent most of these; the nasal membranes do further processing by absorbing the invading germs and infectious molecules, etc; the sticky or dry dirt found in the nose is nothing but this filtered out waste. Respiration via the nose thus allows purified air (oxygen) to enter the respiratory canal and the lungs. This passage also adjusts the temperature of the inhaled air to suit the internal delicate tissues.

Moreover, if one does not breathe via the nose, some abnormalities and diseases of the nose and related organs are most likely to occur. Breathing is an essential exercise of the nose. Both the nostrils should be cleaned twice a day using wet cloth. The cleansing of deeper portions (sinus region) should also be done using the *yoga* practices of *jala-neti* as described below.

Clean fourth fingers of both the hands should be rotated smoothly for sometime in the respective ear every morning and evening. This keeps the ears fit in normal case. Both the ears should be covered using a scarf while going out in very warm or cold season. This protects the ears and also prevents heat effects like sunstroke in summer and sudden fall in body temperature in winter.

Here is a simple exercise of the eyes that could be practised after washing the face and brushing and cleaning 'the mouth every morning. Fill your mouth tight with as much water as you can without gulping or spilling it. In this state of 'inflated' cheeks, hold clean cold (cooler than lukewarm) water in the palms and throw it on open eyes. Repeat this 4-5 times. Then empty the mouth. The same exercise should also be repeated after lunch. It keeps your eyes clean and healthy.

(2) Headache and Migraine Related:

For relief from headache within 10 minutes, tie the elbows of both the hands of the patient from top. The grip of the ribbon or rope used for tying should be so tight that the patient feels little pain and his attention is diverted from the head to the elbows.

In case of giddiness due to excessive heat or (temperamentally) hot head, imagination of full moon on the forehead gives instant relief and calming effect. Harmony of *swaras* provides the essential support here.

You all wash your hands and mouth after meals. Add another practice in this sequence: Comb your hair with the help of a stout comb for a minute or two in such a way that the sharpness of its tips would cause a mild piercing sensation in your scalp. It keeps your brain energetic and also prevents many common ailments of head and hair related problems.

In order to prevent or reduce absent-mindedness or forgetfulness (and hence the risk of amentia) you may try the following trick: keep a piece of plywood on the top of your head and hit it slowly by a tiny wooden hammer. (The readers might have noticed when people try to recall something the often itch or tap their head by pen/pencils). Needless to say regularity of *prāṇāyāma* practices and maintenance of healthy *swara*-patterns land excellent support in keeping the mind energetic and alert.

Before getting up and after meals, hold your head tight from its right side for few seconds; repeat this two or three times. It allays the problems of *kapha dosha* (that cause cold, cough, heavy-head, drowsiness etc).

Jala-neti (drawing water through one nostril at a slow and steady pace and throwing it out from the other; repeating with reversed roles of the nostrils) for few minutes every day is an excellent mode of preventing cold, sinus problems and migraine and it is also a good remedy for those suffering from these ailments. During the attack of migraine, if there is headache in the left (resp. right) half put few drops of pure melted *ghee* in the right (resp. left) nostril. This 'kitchen technique' is also found quite effective.

(3) Sound and Refreshing Sleep:

Don't sleep straight on the back for a long stretch of time as it might trigger unnatural flow of *swaras* through the *Sushumna*. One often feels restlessness or experiences horrifying and unauspicious dreams in this state.

If the *chandra swara* is 'on' while falling asleep, one gets a good rejuvenating sleep. Sleeping on the left side for most part of the night is good as it helps activation of *surya-swara* during sleep. This *swara* helps maintaining the normal metabolism rate even in this inactive or idle state of the body.

If you are very tired and want to take quick rest or a nap, lie down on your right side. This will activate your *chandra-swara* and thereby give you rapid relaxation allaying your fatigue.

Before leaving the bed first lie down on your stomach for few minutes. You may turn on either side if necessary but don't attempt getting down directly while lying on your back. This prevents straining or jerking the spinal cord and also eliminates the risk of getting up in the *Sushumna-swara*.

(4) Urination and Excretion Related:

As the *swaras* (and hence the flow of vital energy) are related to the solar pattern and the type of air in which one breathes, there are also some tips of preventive healthcare. Let us look at some of these.

(i) Do not breathe through the mouth. It may invite infections, air borne bacteria/ viruses etc inside your body.

(ii) Do not inhale deeply in fast breeze especially when it is flowing from the East. It increases the chances of cold and related ailments of "*kapha*".

(iii) Do not face the sun or the moon or the direction of the breeze during urination or excretion. There are chances of head related health-problems in case of facing the sun. In the other cases there are possibilities of renal diseases. Urination in a standing posture is said to weaken the spinal cord. However, it should be remembered that these guidelines are in the context of the Indian climate and majority's lifestyle.

(iv) As per the natural system of Nature, which can be observed in a child of less than a year, excretion of stools results in appropriate cleansing of the stomach when the right (*surya*) *swara* is on. Urination brings the best effects while the left (*chadra*) *swara* is active. There is no negative effect if urine is also passed along with stools when the right *swara* is on. In an experiment on *yoga* effects, pathological tests of sample of urine showed that the samples collected while the left *swara* was on were better as compared those when the right *swara* was active.

(v) Keep the upper layer of teeth on the lower one tightly at the time of urination or excretion. This helps holding the vital energy up and strengthening of the teeth.

(5) Appetite, Stomach and Metabolism Related:

While lying down after taking meals, you should first sleep on the left side for some time and then on the right. Relax for 10-15 minutes this way before rushing for some work or going out. It soothes the digestive system. Reduction in the temperature inside the body or common cold suppresses our appetite. The idea behind sleeping on the left is that the *surya-swara* will be activated this way, which, because of its heating effects is supportive for metabolic activities and improves the appetite. Changing to the right side afterwards is advised to harmonize the *swaras* before starting some other work.

Sleeping on the left is best in the night because the longer the *surya-swara* is on during this period, the better for digestion and hence for general health. As there is no physical exercise in this period the activeness generated by the *surya-swara* is good for the body components and metabolic processes and hence for the vigor of the body in general.

Sit in *Padmasana* concentrate your attention on the navel and try to imagine the concentration and flow of air (breath) there and the subtle bundle of nerves emanated from this nucleus. Practice of this meditation for few minutes each in the morning and evening gradually eliminates the common problems of digestive system such as - loss of appetite, acidity, indigestion, dysentery etc.

Those having ailments of the intestines or stomach should practise pumping the stomach by deep breathing up to the abdomen. In an empty state of the stomach or at least four hours after eating, breathe out to your full capacity and simultaneously try to compress the stomach as though you want to touch it to the spinal cord; hold the breath outside for few seconds. Now try to inflate the tummy while breathing in. Repeat this several times while taking care that you are not feeling abnormal and not over-straining yourself. It will set up your digestive system right in few days.

Before leaving the bed in the morning, lie down straight on your back; leave your body loose and spread your arms on both sides. Now keep your elbows on the liver/spleen region and contract your legs for few moments then spread. Repeat this cycle 3-4 times. Then relax as usual by changing sides or rolling on the bed to get rid of the laziness before getting up. Then lie down on the stomach and get down from the bed in few minutes. You may practise it every day or two to three times in a week. This eliminates constipation and several ailments of liver and spleen and also helps strengthen these organs.

(6) Fever Or Temperature Variation Related:

Smelling hand-meshed fresh leafs of *Aparajita* (Winged leaved clitoria) or *Molashri* (Surinam Madler) tied in a clean handkerchief or piece of cloth suppresses high fever. The patient should smell it many times at short intervals.

In case of viral fever or fever due to some other kinds of infection, smelling the green soft leafs of *Neem* (Margosa) is a good remedy, as these leaf-extracts have strong anti-bacterial property.

While feeling warm or walking under hot sun, the practice of *Śītakārī* and *Śītalī Kumbhakas* provides good relief. If you are very thirsty and there is no chance of getting water instantly, imagine the taste of a very sour thing; it helps suppressing the thirst to some extent by exciting natural secretion of the saliva on the tongue.

In general, when you want to control the heat in your body or mind, activate the *chandra-swara*; close your eyes and concentrate your mind upon imagination of some cold (like a snow mountain) or cooling object. Similar practice could be used in order to allay the effect or feeling of cold; here the favored *swara* will be the *surya-swara* and the focus of meditation a burning or hot (e.g. brilliance of the Sun) object.

(7) General Fitness:

Sit empty stomach in *Padmasana* and press the tip of the tongue in between the front teeth. This activates important nerves, relieves from tension and helps general fitness.

Healthy breathing and imagination of yellow glow of flame (of the oil or *ghee* lamp) in the center of the forehead near the midpoint of the eyebrows and concentration over it whenever possible with closed or open eyes keeps the mind and the body energetic and youthful. (This is different from *trātaka* for which you keep the flame in front and stare it for 1-2 minutes before its imagination with closed eyes). This exercise likewise the *trātaka* should not be practised for more than 5-10 minutes at a stretch.

Control over the three *doshas* - *vat*, *pitta* and *kapha* is emphasized in Ayruveda for vigorous health. Harmony of the *swaras* together with meditation on a dark black spot helps alleviating the *vat dosha*; that on a bright red spot checks the *pitta dosha* and on a serene white spot reduces the *kapha dosha*.

Meditation upon or imagination of full bright moon in the forehead augments one's life. This simple exercise together with balanced flow of the *swaras* is also an effective mode of prevention of leprosy and also supports its rapid cure.

Prāṇ-Yoga, *Prāṇic*-healing, Reiki etc are parts of this ancient science. The science of this *yoga* is as vast as the complexity of mind-body system and its interaction with the environment. Here we have touched upon only some elementary aspects and easy to follow health tips. Therapeutic applications including distant healing would be discussed in the next section. Interested researchers may find some details in [1-5] of the reference list of this book and in related scriptures.

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Distant Healing Using Swaras as Medicines

Chapter 9

The basic principle of diagnosis and cure in *swara-vijñāna* is that — the *swara*-patterns have direct linkage with *prāṇika* currents in the body and therefore could be used as some kind of 'symptoms' of the functioning of the subtle (energy) body and consequent state of the mind body system.

Whatever be the kind of disease and whatever be its cause - germs, bacteria, viruses, genetic mutation, immune system deficiency, or nervous system's disorder, etc, it occurs via the subtle body; the sublime sensors and energy cells of the latter do signal the sickness even at the infinitesimal level, much before its manifestation in the physical body. Those who can sense the functioning of the subtle body can diagnose and cure and uproot even the so-called dreaded diseases in no time. Rare *yogis* would have this supramental power these days. Nevertheless, the possibility of observing certain kinds of *prāṇika* currents (*swaras*) via breathing and the knowledge of some practices of *yoga* to control or tune them offer good hope for early diagnosis of illness and self-management of health.

As the root-cause of manifested sickness lies in the decreased level and force of *prāṇa* and deviation in the normal pattern of its currents in the *nāḍīs*, therapeutic treatment would also incorporate setting the perturbed or deficient *swaras* right. Moreover, the *swaras* (of a healthy person having higher force of *prāṇa*) could also be used as medicines in this mode of natural healing. Here we introduce some techniques of this mode of healing.

If it is easily detectable, which *swara* was 'on' when the disease manifested, or, under the activity of which *swara* the ailment aggravates, then altering that particular *swara* and prolongation of the counter *swara* offer good relief. The diagnostic practices of Ayurveda rely upon identification of *prakrati* (the level of the *vat*, *pitta* and *kapha doshas*). A similar method is also suggested for diagnosis of the ailing *swara*. This requires recognition of the visible and invisible 'symptoms' of excess or aberrations of 'heat' and 'cold' that correspond to the defects in the biochemical or physiological processes associated with the *surya* and *chandra swaras* respectively

At times the condition of the patient may not be suitable for trying out the methods discussed earlier for harmonizing the *swara*-patterns or his *prāṇa* may be so weak that even the necessary change in his *swara* does not bring the desired effects. In such cases, the appropriate currents of the *prāṇa* of a *swara-yogi* or a 'healer' who is healthy and whose *prāṇa* is elevated could be used as 'medicines'. This works like Reiki, Mesmerism or any other kinds of spiritual healing in which the doctor need not be present near the patient.

In this method, the 'healer' activates the desired *swara* in his own body. When it is activated and stabilized at a consistent pace, a glass full of drinking water is kept about 6 to 7 inches away straight in front of the healer's nose. It is removed after his seven consecutive forceful breaths (and hence the exhaled stream of his *prāṇa* through the active *swara*) get dissolved in this water. It may be noted that when one breathes out, the carbon-di-oxide, toxic molecules and other impurities being heavier than the vital currents, get dispersed in the zone nearer (within four inches) to the nose. The glass is kept much ahead but within the normal reach of the exhaled breath (*swara*) so that it is energized and is also free from the risk of any infection. One tablespoon of this 'medicated' water is given to the patient at the intervals of two hours. On an average this medicinal water is found to contain the (biomagnetic) healing effect up to twelve hours.

If the healer is at a long distance, then he may supply the effect of his *prāṇa* via the medium of some object, which is 'processed' by his powerful *swara*. For this purpose, the above kind of experiment is conducted where a piece of a new woolen cloth or blotting paper is used instead of a glass of water. Twenty-one (instead of seven) consecutive streams of the desired *swara* are absorbed in the cloth/blotting paper kept at (a distance of about 6 to 7 inches straight in front of the nose) at the farther end of the breath. It remains 'energized' for several days. This 'empowered' object is kept near that nostril of the patient, which is to be activated; it may also be rubbed on the ailing organ, tied on the hand or neck, or kept beneath the patient's head or on the navel depending upon the type of his ailment.

Healing with the help of an object 'energized' by *swara* is similar that of using amulets (*taveez*) empowered by some *mantra* or *tantra* or by touch of a spiritual saint. The natural medicines (e.g. herbs), may also be made more effective if processed by *swara-yoga* or similar techniques.

The book "Prana Chikitsa Vigyan" [6] elucidates some aspects of healing by *swara-yoga* with greater details. Systematic clinical trial studies on diagnostics and therapeutic applications should be explored to expand the benefits of this together with other kinds of alternative and complementary therapies towards total health.

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Extrasensory Physics and the Science of Swaras

Chapter 10

The nature of *nāḍis* and *swaras* being subtle makes the science of *swara-yoga* more difficult to be grasped and experimented. Further, this subtlety makes it easier for the fake practitioners to make arbitrary claims in the name of scriptural sayings and exploit people's faith. Misuse of Astrology may not be so easy, as one has to at least show some skills, though superficially, of the mathematics involved in reading and designing the horoscope, etc. In case of *swara-vijňāna*, one only needs to know the meanings of *chandra* and *surya swaras* and some basic terminology to fool people.

It is laughable that the foretellers of this kind go by vague 'inferences' like - "The foreteller should throw a flower towards the questioner while holding his breath (*kumbhak*). If the flowers falls on the side of the active *swara* of the questioner then the answer to his query should be affirmative, his future should be good etc; and it should be the contrary if the flower falls on the other side...". Varieties of absurd conventions and delusive practices of this sort on the one hand, and complicacy and almost impossibility of the laboratory experiments to unfold this ancient science on the other, have led to near total discarding or neglect of *swara-yoga* by logical thinkers and scientific minded educated class.

However, with the advancement of research in bio-electricity, neuro-physiology, bio-magnetism, ultrasonic and infrasonic technologies and acceptance of the *yoga* practices of *prāṇāyāma* and meditation in healthcare by the scientific community, there is a new hope of reinvestigating the *swara-vijñāna* via interdisciplinary approach. Some of the applied aspects of this Vedic Science including those discussed above may be studied and verified more thoroughly by clinicians in collaboration with experts of *prāṇāyāma* and *swara-yoga*. Research on the fundamental aspects, as outlined below would really be challenging and path breaking towards deciphering more on extrasensory facets of Nature and Endocrinology.

The *Ākāśa Tatva* (ether) pervades everywhere in the cosmos; the electromagnetic waves, thought waves, etc are physical or sublime expressions of its current. The vibrations of every visible or subtle activity or event first occur in this cosmic domain. What we see as an activity or event materialized in the visible world is only a manifestation, an outcome of this occurrence in the etheric vibrations. What we experience as happening today has actually begun to happen much before, but we can't perceive it because of the limited potentials of our senses.

Suppose, for example, your shop is inaugurated today. Every one, including you would regard it as 'born' (begun) from the moment it was inaugurated. However, in reality, the process of its coming into existence had commenced from the moment you had first thought of opening a shop. Further pondering, consultation, planning, collecting raw material, purchasing the place, etc were only successive stages of this process, and the inauguration function was its concluding stage.... In fact the thoughts, ideas, inspirations you would have got during the course of this project were only the consequences of corresponding etheric vibrations subtly grasped by your inner and subconscious minds; the minds of all others who were directly or indirectly associated with this project would have also received related vibrations. This all appears hazy or imaginary to us, because we are not able to even experience the vibrations in the tiny components of our own body; the brain-impulses too are beyond our direct perception; even what the EEG machine records is only a miniscule subset of manifestation of the brain-impulses.

Most of us, including the most genius ones, use only a tiny fraction of our mental faculties. Awakening of its otherwise dormant potentials results in what we recognize as supernatural or extrasensory abilities. In fact the human mind is endowed with limitless potentials; those who awaken even some of these are found having clairvoyance, clairaudience, prophetic precognition and other supramental faculties. They can grasp the subtle vibrations of ether and can therefore sense the happening of events much before their materialization in the sentient world.

Our sensory faculties in the normal case are confined to finite time-space domains. For example, many of the things that we can now perceive and record with the help of sophisticated instruments were non-existent for us. Our ears can hear only the sounds produced within the range of audible frequencies (~30 to 50 thousands cps). We are not able to see the color of air because the electromagnetic vibrations in these are beyond the range of our optical perceptions. Light that appears to us as bright white is in fact a resultant effect of the spectrum of seven colors; what we see as the 'color' of something is in fact a reflection of those radiations of this spectrum, which that object is not able to absorb. Moreover, our eyes are not even able to recognize the different shades of a single color beyond at the most ten.

From X-rays, Roentgen rays to wide range radars and the multi focal electron microscopes, science has enabled us to visualize what is happening inside our body; to see hundred of miles deep inside the sea, look at Nature's fine embroidery in the patterns of the cells tinier than thousandth fraction of out hair, or, in other words, to gather the knowledge of some part of the 'extrasensory' world. We are also making excellent use of infrasonic and ultrasonic machinery in many applications encompassing medical diagnostics and therapeutics, defense and micro-technologies, etc. Little do we realize that far more sophisticated natural instruments are lying within our own body.

The faculties of our subtle body (energy body + mental body + light body) can sense sublime vibrations of any order. Our cognitive abilities do not experience them because of the agility and extrovert tendencies of our conscious mind. The *ṣaṭ-chakras* referred in the scriptures of *yoga* and spirituality, are the power-centers and functional-nuclei of this subtle body. As we can't experience them by our sensory organs, these are often termed as "extrasensory energy centers". Many accomplished *yogis* who successfully activate these charkas by devout *sādhanās*, described them as some sort of pools of eddy currents of *prāṇa* and sublime vibrations. What appears as a supernatural or miraculous experience to us is a routine perception for them. What an erudite scientist knows is far beyond the level of comprehension of a child of kindergarten. The latter begins to know more and more as he progresses in his learning with sharper grasping and harder practice.... The same way a beginner on the path of *sādhanā* successively attains extrasensory abilities, as he continues with unperturbed endeavors at increasing pace of dedication.

As the *ṣaṭ-chakras* are said to be subtly located along the *Sushumnā Nāḍī*, the *swara yoga* is of natural importance in the *sādhanās* of awakening these power-nuclei. Several kinds of *prāṇayāmas* associated with initial practices of *swara yoga* are essential for mental stability and spiritual purification desired in any *sādhanā*.

The Tatva-Jňāna of *Swara Yoga*:

Adi Shakaracharya had deciphered, from the Vedic scriptures, the mystic knowledge of the *sādhanās* of *swara* in activating the sublime energy vibrations in the *panca-tatvas* and awakening the supernatural potentials. We present here some excerpts of this *tatva-jňāna* as disseminated by him more than half a millennium ago.

The Sanskrit word "*tatva*" means — essence, the original element. In the field of spirituality "*tatva-jňāna*" pertains to the knowledge (realization) of the unity of God and the soul. In the context of modern sciences, where *tatva* means element of material substance, this would mean the detailed understanding of the structure and functions of the natural elements that are at the root of the manifested world. The following *sādhanās* being the core of the sublime facets of *swara* and etheric vibrations are rightly referred as the *tatva-jňāna* of *swara yoga*.

Likewise the *sādhanās* of awakening the *ṣaṭ-chakras*, the *yoga* experiments of *swara-vijñāna* also incorporate grasping the subtle properties and vibrations of the *panca-tatvas* (five basic elements). We shall outline some of these *sādhanās* here:

Sādhanā of Pṛathvī Tatva:

The root of this element in the subtle body is located at the origin of the *Sushumna Nāḍī*, nearly an inch above the *Mūlādhāra Chakra*; i.e. around the lower end of the spinal cord. This *chakra* is the focus of mental concentration in the *sādhanā* of the *pṛathvī tatva*. The 'shape' of (the concentrated energy filed) of this *chakra* is described by the *yogis* as similar to a lotus, and is supposed to represent a micro map of the *Bhū Loka* (horizon of physical manifestation of Nature).

The 'shape' of the (energy field of) *pṛathvī tatva* is quadrilateral; it has yellowish glow; its perceptional property is smell. Deficiency, excess or impurity of the *pṛathvī tatva* results in physical and mental illness, such as - jaundice, *kamalvayu*, anxiety, excessive fear etc. All these are naturally controlled and cured by this *sādhanā*. The nose and the anus region are respectively the sensory and functional (external activity) organs in the human body governed by this *tatva*.

Method: Get up early morning about three hours before sunrise. Sit on a clean cloth piece at a quiet, clean and neat place. Fold your legs backward and sit on them. Keep the hands on the knees in such a way that the left and right hands will hold the respective knees while their finger would point towards the stomach; the arms should remain relaxed but straight. Focus your attention on the tip of your nose and meditate upon the yellowish quadrilateral having the "लं" shaped *bīja* (seed) *-mantra* in its center; do a mental *japa* of this *bījamantra* — i.e. focus your mind upon the sound "*laṁ*" of this *bījamantra*. Note here that you don't have to make this sound or chant this *mantra*; just attempt mentally recalling this sound repeatedly. With gradual perfection in this practice, your nose will begin to smell a soothing fragrance and you will feel as though your body is radiating a golden glaze.

Sādhanā of Jala Tatva:

Location of the regulator of the *jala tatva*: In the *Swādhiṣṭhāna Chakra*, above the genital region and below the navel, almost in the middle. This is the second of the *ṣaṭ-chakras*, representing the *Bhuvaḥ Loka* (manifold of energy fields of Nature).

Properties: Half moon 'shaped', whitish glow. It is the source of perception through taste. Varieties of tastes - sweet, sour, bitter, etc become possible because of the *jala tatva*. In the human body, the organs of sensory perception and activity of the *jala tatva* are the tongue and the genitals respectively. Deficiency or disorder of this *tatva* causes mental abnormalities like excessive attachment.

Method: Sit in the posture described above for the *sādhanā* of the *prithvi tatva*. The best timings are also the same as those for the latter. Meditate upon half moon shaped white glow, having the "वं" shaped *bījamantra* in its core, in the *Swādhiṣṭhāna Chakra*. Simultaneously concentrate your mind upon the sound "*vaṁ*" of this *bījamantra*. Gradually progress in this *sādhanā* induces tremendous tolerance power and reduction in thirst and greed of the tongue.

Sādhanā of Agni Tatva:

Location of the source of the *agni tatva*: The *Maṇipuraka Chakra* in the navel region. This sublime nucleus of *prāṇa* represents the *Swaḥ Loka* (the horizon of the manifested and sublime domains of life-force).

Properties: This *tatva* is described to have reddish glow and triangular 'shape' (of the energy field). It enables the sensory perception through 'sight'. Its organs of sensory perception and external activity in the body are the eyes and the legs respectively. Anger or aggressiveness occurs due to imbalance of this *tatva*; its deficiency results in swelling of the body and its excess often gives rise to hyper-acidity, burning eyes, etc. All these mental and physical ailments could be controlled by the *sādhanā* of this *tatva*. The spiritual benefits of this *sādhanā* include — supportive role in awakening the *Kuṇḍalinī* power.

Method: The sitting postures and timings of the above *sādhanās* are also suitable here. Focus your attention on the *Maṇipūrak Chakra*. Meditate upon bright red triangle containing the syllable “रं” which symbolizes the *bījamantra* of the *agni tatva*. Should also concentrate upon the sound (*raṁ*) of this mantra. This *sādhanā* endows one with courage, endurance and exceptional digestive power. Extreme heat and cold also do not affect an accomplished *yogi* of this *sādhanā*.

Sādhanā of Vāyu Tatva:

Location: The sublime abode of this *tatva* lies in the *Anāhata Charkra* — extrasensory energy nucleus in the heart region. It symbolizes the *Mahaḥ Loka* (horizon of mental, intellectual and sublime vibrations of consciousness).

Properties: Its manifested energy field is realized as hexagonal or circular shape with greenish radiance. It is the source of sensation by touch. The perception and external activity organs of functional expression of this *tatva* are the skin and the hands respectively. Its disorder, imbalance, or adulteration in the body causes asthma and *vāta* related problems, etc.

Method: Sit in the above described posture at a calm place and clean place at least two to three hours before dawn. Concentrate you mind upon the *Anāhat Chakra* and imagine the greenish glow of a hexagon (or circle) having *bījamantra* (“हँ”) in its center. Also meditate upon the sound “*yaṁ*” of this *bījamantra* of the *vāyu tatva*. The *siddhi* (successful accomplishment) of this *sādhanā* endows with the supernatural power of flying in the sky.

Sādhanā **of** Ākāśa Tatva:

Location: This is the subtlest of the five *tatvas*. The sublime source of this *tatva* lies in the *Viśuddha Chakra* — extrasensory power source hidden in the throat. In terms of sublime horizons of Nature, it symbolizes the highest - the *Janaḥ Loka* (sublime realm of etheric expansion and consciousness).

Properties: The manifestation of the presence of this sublime element in the body is realized as soothing bluish light spread in elliptical shape. The expressions and perceptions of sound (*śabda*) exist because of this *tatva*. The sensory medium of its function in the body is the voice (loud or mental) and the ears are the external activity organs associated with this *tatva*.

Method: The method of practising the *sādhanā* of this *tatva* is similar to that of the other *tatvas* except that the focus of meditation in this case will be the elliptical bluish glow in the core of the *Viśuddha Chakra* and mental perception of the sound (*haṁ*) of its *bījamantra* "हँ". Successful *sādhanā* of this *tatva* enshowers prosperity, and the supramental potentials (*aṣtasiddhi*) like — cognition beyond the space time limit, *aṇimā*, *mahimā* (transforming the body into tiny or grand sizes at will), etc.

Diagnosis of *Tatvas*:

Likewise any *yoga-sāhanā*, these *sādhanās* also require devout efforts, discipline, cleanliness of body, austerity of food, purity and focused attention of mind and faith in the *sādhanā*. The *sādhanā* of each *tatva* needs to be practised dedicatedly for at least six months to experience its distinct presence in the mind-body system.

The *swara-yoga* provides support in diagnosis of the presence and activity of specific *tatva* in a person and also in identifying the *sādhanā* of which *tatva* would be most suitable for him or her... The following six methods of this diagnosis are commonly referred and used by experts.

(1) **Through Breathing Pattern:** The change in the states of the *chandra* and *surya nāḍis* and the direction and force of breathing changes naturally with the variation in the 'amount' or 'state' of the *tatvas*. If the exhaled air is blown out almost in the middle of the nostrils then *pr̥athvī tatva* is supposed to have elevated or energized; its downward flow indicates the prominence of *jala tatva*; if tilted towards one side then *vāyu tatva*, if upwards then *agni tatva* and if spread almost all around the nose then *ākāśa tatva* is diagnosed to be in maximum force.

(2) **By Image of the Breath:** Breathe out with force in front of a clean mirror. You will see a hazy image (of

vapors) on the mirror straight in the direction of your nose. Look at its shape. A rectangle would indicate the prominence of the *pṛathvī tatva*, half moon (semi circular disk) corresponds to the energizing of the *jala tatva*, triangle to *agni tatva*, elliptical or oval shape to *vāyu tatva* and small spot (dot) to *ākāśa tatva*.

(3) **By Focusing at the Source of the *Tatva*:** We have described above the locations of the sources of different *tatvas* in the human body. Just close your eyes and concentrate inwardly. Whichever spot or region in the body appears to have more energy and activity, the *tatva* at its nearest location is supposed to be in the rising phase at that time.

(4) **By the Length of Exhaled Breath:** In an earlier section we had discussed about the length of the outgoing breath in the normal healthy and abnormal cases. A simple method of measuring this length was also outlined there. If this length (form nose till the end of the breath exhaled) is about 14-16 cm, it indicates that the *pṛathvī tatva* is in prominence; about 18-20 cm indicates the activity *jala tatva*, 5-6cm corresponds to high-energetic state of *agni tatva*; around 10-12 cm to *vayū tatva* and extraordinarily large (~ 24-28 cm) to *ākāśa tatva*.

(5) **By Taste:** If you carefully notice, you will find that even if you have not eaten or drunk anything since several hours, your tongue naturally feels different tastes at different times… If you concentrate upon this rather subtle taste you can estimate the activity levels of various *tatvas* in the body: sweetish taste implies the activity of the *pr̥athvī tatva*; astringent taste corresponds to the *jala tatva*; bitter to that of *agni*; sour to *vayū* and sharp or burning (e.g. spicy) *taste* to the *ākāśa tatva*.

(6) **By Biological Clock:** In normal healthy state of the mind-body system, the active states of *swars* change periodically in an average duration of about an hour. Of this one hour, approximately for 20 minutes the *pr̥athvī tatva* is prominently energetic, *jala tatva* for 16 minutes, *agni tatva* for 12 minutes, *vāyū tatva* for 8 minutes and *ākāśa tatva* for 4 minutes.

The *ṣaḍmukhī mudrā* is recommended in all the *sādhanās* of testing the level or state of activity of a *tatva*, especially those requiring meditation. In this *mudrā* one closes both the ears by the thumbs of the respective hands; the fourth and middle fingers are kept on closed eyes, the ring fingers are kept on the two nostrils, and the little fingers on the closed lips. This helps rapid mental control and inward concentration.

Combinations of *Swaras* and *Tatvas*: Rising state of *agni tatva* when the *surya swars* is 'on' is supposed to render support to the success of all the works initiated at that time. If v*āyū tatva* is active then it might be delayed but if *agni* and *vayū* both are active then, on the contrary, there would be fast accomplishment. The prominence of *pr̥athvī* and *jala tatvas* is generally supposed to be auspicious in every *swara*. Prominence of the *ākāśa tatva* in *surya swara* indicates likelihood of severe harm and negative effects.

When the *chandra swara* is 'on' the prominence of *agni tatva* is likely to bring loses and that of *ākāśa tatva* indicates unauspicious consequences of whatever is being done at that moment; whereas the energetic states of the *pr̥athvī*, *jala* and *vāyu tatvas* in this *swara* are said to bring success within about 13 days, 3 days and 8 days respectively.

The tasks requiring steady efforts and patience are supported by the *pr̥athvī tatva*, those of movements and varying pace by the *jala tatva*, aggressive efforts and even violence are most effective in the active state of the *agni tatva*. *Vayu tatva* is supportive in diplomatic and secretive approaches, especially those concerning attacks in the battlefield, etc. *Ākāśa tatva* accelerates the agility of mind and it therefore mostly leads to failures or abrupt end of the work at hand.

The combination of active states of the *chandra swara* and the *pr̥athvī* and *jala tatvas* is quite useful in general for successful completion of a task. This combination of *swara* and *tatva* is most beneficial if these *tatvas* are prominent respectively in the daytime and the nighttimes. The *pr̥athvī tatva* is particularly good for health and wealth, agricultural and travel related works. However, one should refrain from traveling with a group when this *tatva* is high. Going out with one person when *agni tatva* is active, traveling alone when *jala* or *vāyū tatvas* are elevated is also supposed to be very risky. Traveling should be avoided in the state of *ākāśa tatva*'s activity.

Because of the mutual association of the *swara* patterns, geomagnetic (and bio- magnetic) effects and distinct characteristics of the five foundational elements of Nature, the strength of the *pr̥athvī tatva* is maximally manifested in the East; *jala* in the West; *agni* in the South; *vāyū* in the North. Hence, for best support of these *tatvas*, the corresponding tasks should be carried out in the respective directions.

Some astrologers practise meditational *sādhanās* of *swaras* and *tatvas* before the dawn of the new year to 'visualize' the good or bad times ahead. Foretelling the general course of events in the forthcoming week or month for others is also possible by careful study of their *swaras* and *tatvas* at the present time.

What we have described here pertains to only some elementary *sādhanās* and broad aspects of the cause and inference of the good or non-supportive effects of the *swaras* and *tatvas*. Greater progress in the *sādhanās* of gradually higher levels unveils many more hidden folds of Nature and the sublime system of life in human beings and endows the *yogi* (*sādhaka*) with beatified knowledge and supernatural potentials. Perhaps this is why he scriptures sing paeans in the praise of the science of *swaras* and *tatvas* such as —

तत्वरूपं गतिः स्वादो मण्डलं लक्षणान्वितम्
Tatva Rupa Gatiḥ Swādo Manḍalaṁ Lakśaṇānvitaṁ |
Sa Vetti Manavo Loke Sansargādapi Mārgvit ||
स वेत्ति मानवो लोके संसर्गादपि मार्गवित् ॥

Meaning: One who knows the subtle forms, origin, properties, energy-spheres, and effects of all *tatvas*, he can know and control their distinct variations in any state, in any of their mutual combinations.

स्वरज्ञानम् नरे यत्र लक्ष्मीः पादतले भवेत्
Swara Jñānaṁ Nare Yatra Lakśmīḥ Pāda Tale Bhavet |
Sarvatra Ca Saśīreapi Sukhaṁ Tasya Sadā Bhavet ||
सर्वत्र च सुखं तस्य सदा भवेत्

Meaning: Lakshmi (the Goddess of Wealth and Success) blesses the *sādhaka* who has attained expertise in *swara-yoga*. He enjoys healthy and hearty life.

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Glossary of Sanskrit Words:

1. *Loka*: This word refers to any horizon or dimensions of physical and consciousness existence. The successively higher *Loka* starting from the physical world to the sublime realms of spirituality, divinity and ultimate realization of the *Brahm*. The seven *lokas* (which are referred in Occidental scriptures as the seven planes or seven heavens) are *Bhū*, *Bhuvaḥ*, *Swaḥ*, *Manaḥ*, *Janaḥ*, *Tapaḥ*, *Satyaṁ*.

2. *Muhurt*:: Suitable timings.

3. *Panca Tatvas*: The five foundational elements of Nature, which also form the natural medium for its expression.

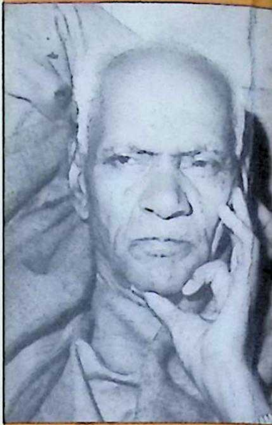
4. *Prāṇa*: The life-force, vital spiritual energy.

5. *Prāṇāyāma*: An exercise of enhancing and harmonizing the flow of *prāṇa* (vital energy) within the body with the help of controlled breathing in a specified manner and mental concentration.

6. *Sādhanā*: Devout endeavors, especially of self-discipline, self-refinement and spiritual ascent.

7. *Sādhaka*: A dedicated devotee of a *sādhanā*.

8. *Swara-Vijñāna*: The science of *Swara*.



Shriram Sharma Acharya, a pioneer of spiritual renaissance was born on 20th September 1911, in Anwalkheda, Agra District. He scrupulously carried out the biddings of his Guru, a great Himalayan Yogi, when he was fifteen years of age.

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A sage, a visionary and a reformer, the Acharya initiated 100 points Yug Nirman Yojna, lived a disciplined life of devout austerity, visited the Himalayas several times and attained spiritual eminence.

The Gayatri Pariwar fraternity; Shantikunj Ashram – an academy for moral and spiritual awakening; Brahmavarchas Research Institute – which strives to synthesize science with spirituality and over 3000 social reform centres (Shakti-peeths) are his greatest contributions to the modern world.

He translated the entire Vedic Vangmaya and accopmplished a feat of writing more than 3000 books on all aspects of life.

The Acharya, Great devotee of Gayatri lived an ideal life for 80 years and voluntarily shed his physical sheath on Gayatri Jayanti, 2nd June 1990.

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